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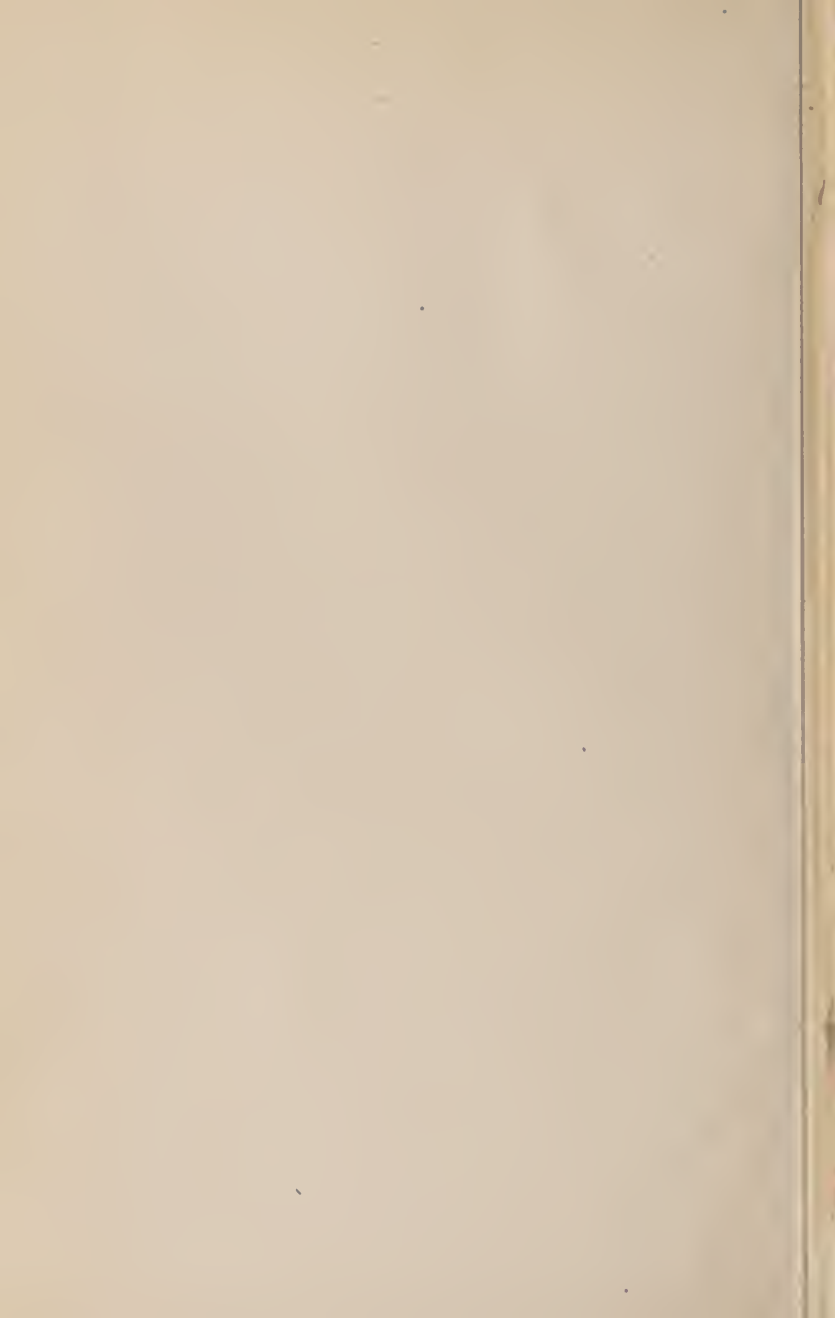
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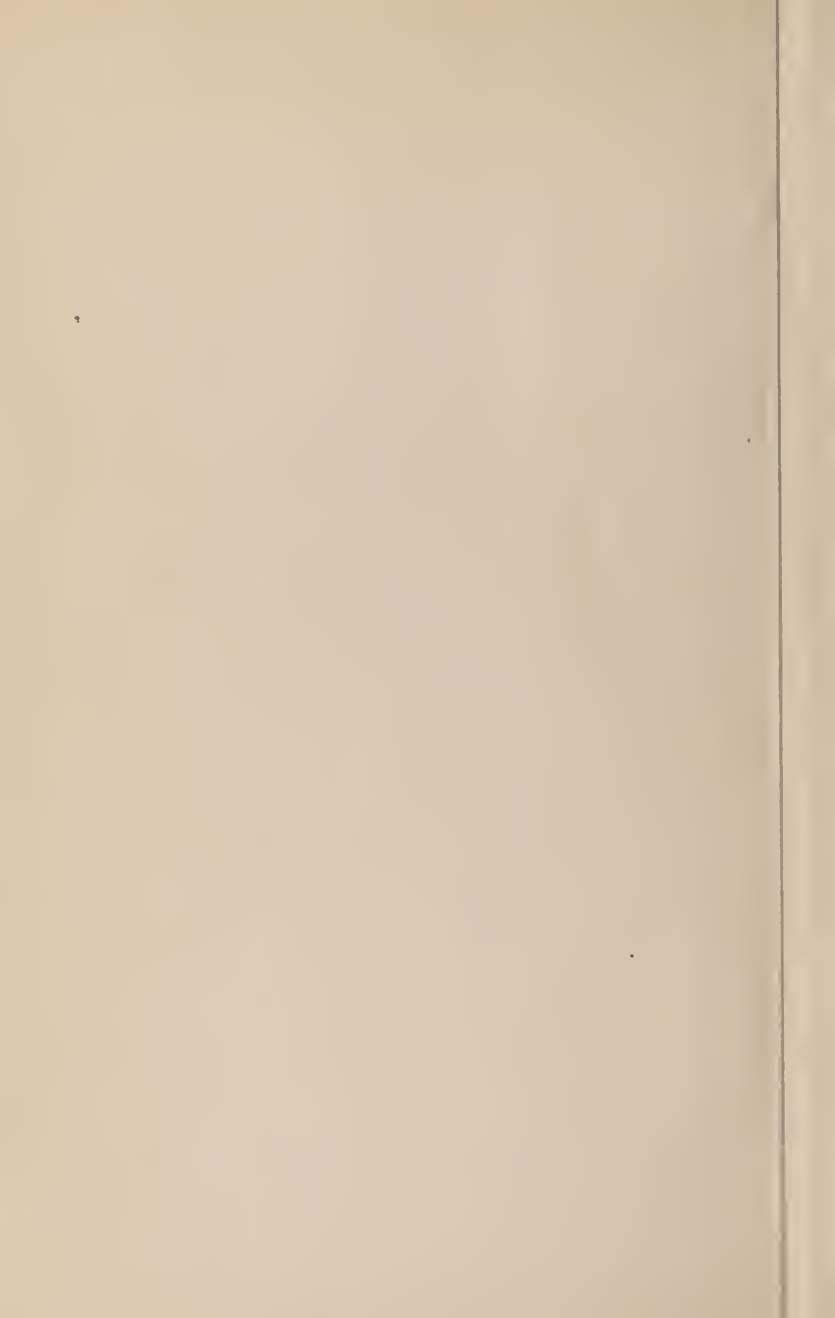
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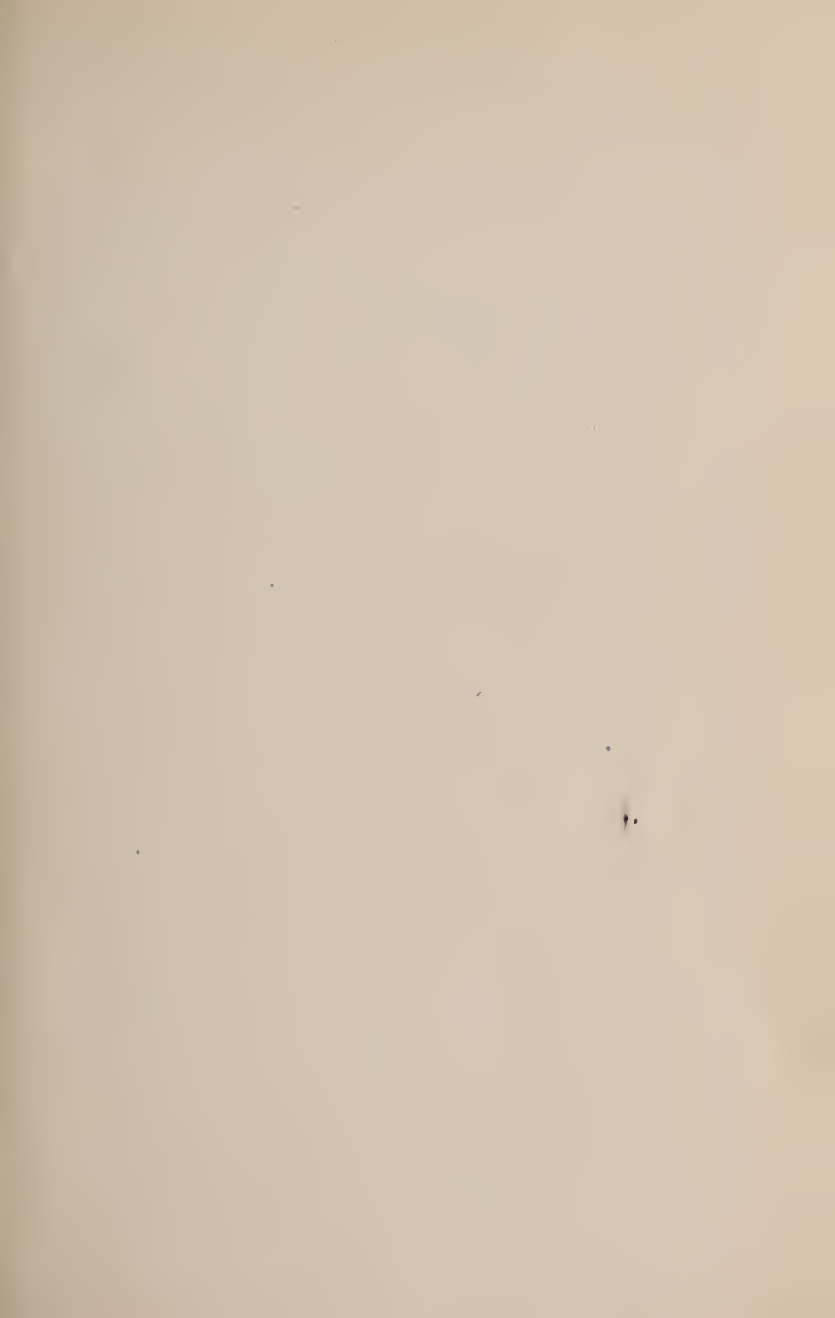
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LIFE AND LIGHT

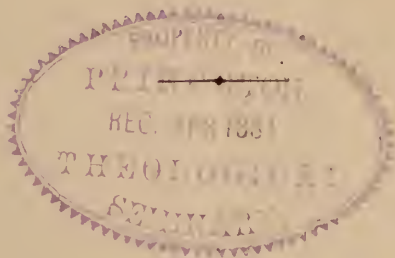
FOR

WOMAN.

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WOMAN'S BOARDS OF MISSIONS.

1878, Vol. VIII.



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FOR WOMAN.

VOL. VIII

JANUARY, 1878.

No. 1.

HOW THE HEATHEN PRAY.

NUMBER FIVE.

IN JAPAN.

It is well-known that the two great religions of Japan are Shintoism and Buddhism. Shintoism, the more ancient of the two, in its higher forms and among the educated classes, is simply a cultured atheism; among the ignorant, a blind obedience to the government and to the priests. The chief duty of its believers is to imitate their ancestors, proving themselves worthy of them by their pure lives. In progress of time these ancestors came to be worshipped as gods, and so arose innumerable petty deities or deified heroes, with all the passions and weaknesses of humanity. In its worship Shintoism has no idols or images. Its symbols are a mirror and a *gohee*,—strips of white paper fastened on wood,—and its temples are built of plain wood, without ornament of any kind. The worshipper does not enter the temple, but offers his prayers outside, having first rung a huge bell by means of a rope hanging from it, to attract the attention of the god. The deity is supposed to hear the prayer as it rises from the heart before it reaches his lips.

To this people, living under this vague and shadowy religion, was introduced from China the religion of Buddha, with all its gorgeous ritual, its priestly machinery, its definitely located paradise and

purgatory, taking hold of the fears and hopes of the ignorant people with wonderful power; and as its teachers, with great shrewdness, accepted all the deified ancestors as incarnations of Buddha, it became the popular religion of the empire near the close of the fourteenth century. Some of the first fruits of the new religion were the erection of showy temples, pagodas, and wayside shrines, the introduction of idols, prayer-wheels, the symbolic lotus lily, and the thousands of superstitions with which the country is now so flooded.

To gain some idea of the Japanese at prayer, let us enter the temple of Kuanon, in Tokio. On either side of the broad stone pathway leading to the temple we notice a large number of booths, filled with all manner of toys and other articles made for the delight of children; and as we step inside the enclosure, we are surprised to find people eating, drinking, smoking and indulging in occupations anything but religious. The smoke of incense sticks and the fumes of cookery blend harmoniously in the air, and gaily-dressed people stand chatting merrily by the side of idols sufficiently hideous, it would seem, to awe them into some sort of solemnity. But they have paid the pious beggars sitting at the idols' feet to say their prayers for them, and so feel at liberty to enjoy themselves as they please. To the Japanese mind there is nothing incongruous in having a temple and theatre side by side, nor for the farmer, who comes from a distance, to turn from prayer to buy a mirror or pomatum for his daughter.

From this scene of confusion we turn, to find scarcely less confusion inside the temple proper. There we see a crowd of eager faces mingled with a "heterogeneous mass of votive tablets, huge lanterns, shrines, idols, spit-balls, smells, dust, dirt, nastiness and holiness." In front of the principal idol is a large wire screen, thickly studded with spit-balls. While we are wondering that unruly boys are allowed to so desecrate the temple, we notice a man at our side, evidently writing some petition on a piece of paper. When he has finished, he puts it in his mouth, reduces it to pulp, and then throws it at the idol; if it sticks, we are told the prayer is heard. As the altar furniture and gilded idol might be injured by these novel prayers, the screen is raised to protect them. The space opposite the altar is filled with worshippers of all grades and of all kinds, bowing their heads, rubbing their hands above their heads, or counting their beads.

Besides the large idol in the centre, there are many smaller shrines. At the right is the god Binzuru, one of Buddha's original disciples, who, it is said, can cure diseases. Thousands of mothers have brought their children here, thinking to heal their



THE MOTHER'S MEMORIAL. From the Mikado's Empire

sicknesses by rubbing their bodies with the grease and dirt that comes from the idol. It would seem as if the god himself were nearly worn out by the process, as his eyes, nose and ears have long since disappeared from the constant rubbing. On the left is another shrine protected by a lattice, to which are fastened thousands of written prayers and votive offerings.

Any complete account of the innumerable prayer-customs outside the temples would fill volumes, and we will only mention one or two that pertain to women and children. One of the most touching of these is called the "flowing invocation." In many a sheltered nook in Japan, by the side of a brook or on the corner of a city street, may be seen a square piece of cloth fastened to bamboo poles set up in the ground, and with it a wooden dipper, either on the cloth or in a pail of water beneath. Behind it is a high flat post, inscribed with the Sanscrit letters which betoken death, and on the cloth is written the name given to one who is dead, with the prayer, *Namu mio ho ren ge kio*—"Glory to the salvation-bringing Scriptures." A careless observer would wonder what it was in this simple arrangement that arrested the footsteps of many a passer-by, induced him to pour water from the dipper into the cloth, and to stand devoutly praying till the water had all flowed through to the ground.

The meaning of it is this. When a mother dies at the birth of a child, it is supposed to be a special visitation from the gods for some past sins, committed, it may be, in a previous existence. For this she is doomed to leave her new-born babe in the first joy of motherhood, and to endure severe purgatorial suffering, till, by the constant pouring of water in the "flowing invocation" raised for her benefit, the symbolic cloth is so worn that the water no longer drains, but falls through at once. The mute appeal finds a response in many hearts, especially among mothers rejoicing in their children, or whose little ones have been taken from them. But here, as everywhere in heathendom, priestly avarice finds its place. The cloths for these shrines, to be effectual, must be bought at the temples. The poor can only obtain coarse, closely-woven cloth; while the rich can buy a delicate, high-priced fabric, scraped thin in the middle, which answers its purpose in a few days.

Another prayer-custom that pertains to women is called the *Ushi toki mairi*; literally, "to go to the shrine at the hour of the ox." In Japan, as elsewhere, a man sometimes wins a woman's affections and then deserts her. There, as elsewhere, the desertion is usually endured quietly, and finally overborne. In some cases suicide follows, and in others the woman becomes what is called a "jealous avenger." Having made a straw image of her recreant lover, she

sets forth from her house at two o'clock in the morning, — “the hour of the ox,” — clad in white, with a tripod, containing three burning candles, on her head, and goes alone to a shrine or sacred tree. When she arrives, she desecrates the tree by nailing to it the effigy of her lover, asking the gods to impute the desecration to him and visit him with vengeance accordingly. This is continued several nights, till the victim sickens and dies as the result of her incantations. Prof. Griffis speaks of seeing one of these trees standing “all scarred and stained by rust, and gutted into rottenness; a grim memorial of passions long since cooled in death, perchance of retributions long since accomplished. What tales of love and desertion, anguish, jealousy, and vengeance, could these rusty iron points tell, were each a tongue.”

Another interesting spot in Japan is a certain lake, the bottom of which is said to be a purgatory for children. On its banks are a number of wooden chapels, in each of which sits a priest, howling a *namada*,—a prayer to the god Amida. The language is unintelligible to the Japanese, but modern orientalists have discovered it to be Sanscrit. Here, again, the chance passer-by will go into the temple and buy from the priest a small piece of paper, on which is written the name of the god and a prayer, carry it reverently to the lake, tie a stone to it and throw it in. They are assured that as soon as the water washes off the name and the prayer, some child will experience great relief from suffering, if it does not obtain full and free redemption.

How refreshing to turn from the stifling atmosphere of all this superstition and vain repetition, to the free air and light of the Gospel, and to hear our Saviour say, “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.” “After this manner, therefore, pray ye: Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.”



ANNUAL MEETING OF THE W. B. M.

THE Annual Meeting of the Woman's Board of Missions will be held in Mt. Vernon Church, Boston, on Tuesday and Wednesday, January 15 and 16, 1878.

INDIA.

CHANGES.

BY MRS. S. B. CAPRON.

DEAR HEARTS ALL:—I come to you through "Life and Light" once more. To every contribution of mine to its pages, since I have returned from America, I have had responses which surprised and delighted me. This is what I might have expected, since I wrote in faith and hope that the omniscient Lord would guide my words to at least one heart among his dear ones. One writes: "As soon as I had read your article, I could do no more until I had knelt down and prayed for you." Another: "DEAR SUBSTITUTE:—When I had finished reading 'One by One,' I knelt down, and with all my heart asked the Lord to give you souls."

I need you more than ever. You know how, one morning in October, the Lord came into my home. We had begged him to come in saving power to the dense heathenism about us. We had begged him to come to our few Christians, and fill them with faith and the Holy Ghost. He filled our hearts with courage and trust, but he did not give us what we asked. Finally he came as in a whirlwind, and I was alone in the wreck of hopes and plans—our few Christians and the many heathen gazing with me, as it were, into heaven. "It does not seem like death," said a thoughtful Brahmin. Said another: "I have never known anything like this. It is not gloomy."

Thus the Lord answered the prayers of the servants who had tried to be faithful over a few things. To one he said, "Enter thou into the joy of thy Lord." I felt that to me he might perhaps say, "I will make thee ruler over many souls." This keeps me in India.

I have come to the city of Madura. Dr. Chester has given me a room in the dispensary, that my medical experience may be available as an influence among the women. It will take time for it to be as valuable, as a means of making acquaintances among the higher castes, as that which I have left. I have also assumed the charge of three city Hindoo girls' schools, as a needed relief to Miss Rendall. I entered upon my new work last January. I like to think how the Lord Jesus waited at the roadside for sorrowful Mary to come and show him the place where the dead lay. The same Lord waits to be guided to dead souls, and waits to have the stone rolled away, that he may speak the life-giving word. Then he bids us unloose the bands of superstition and ignorance, while he stands by. The work ours, but the power his.

One morning, while in the dispensary, a woman who had been under treatment a week, for an ulcer on her arm, came to the door. It had been exquisitely sensitive. The attendant was about to show her where she could sit till her turn should come, but something in her expression attracted me, and I told her to come and sit down by me. She did so in evident satisfaction, and whenever I turned toward her, she was looking at me with unmistakable affection. During a pause in my busy work, I said to her:

“Your turn will come soon.”

At this she stretched out her hands, and, full of feeling, she said: “I sit in my house and think how you look sitting here, and how I shall come in the morning, and how you will speak to me. How much I think it over!”

“Do you?” I replied. “That is pleasant. That is just the way I am staying here, doing my every-day work and thinking of my Heavenly Father in the eternal golden city, and how he will one day let me come where he is.”

She rose quickly, and coming to my table, with her face illumined by the thought, in the most earnest manner, exclaimed:

“Is that *your* confidence? Is that *your* religion? Is that the way it is with you?”

Of course I had more to say to one so ready to listen. It is unspeakably kind in the Lord to often give me a day with such a bit of brightness in it.

I must give you one more incident. I had for several days visited a woman of the stone-mason caste, and had taken satisfaction in her recovery, which at first seemed hopeless. I was always followed into her court-yard by a dozen or more women, with whose faces I had grown familiar. I had noticed one who had always kept on the outer edge of the group. She regarded me attentively, I saw, but I did not venture to speak to her; I feared she would be frightened away. One morning, one of these women asked me to go and see her mother. It so happened that, as four or five of us were surrounding the sick woman, as she lay on a mat, this shy woman was directly opposite me. She still preserved the same silent, observant manner. After talking about the fever and remedies, I began to speak of the true Christian's strength, and what a feeling of security, in every form of trial, peace with God brings. I sometimes like, when in a group of heathen women, to stand on some mount of heavenly privilege and bid them come higher.

My audience was an inspiration, and this woman was arousing in me a yearning to lead her into a like precious faith, that was fast conquering me. She was the central figure in my thoughts, though I scarcely dared look at her. I had been telling them, as I came

up to them, how, with wonderful tenderness, God had made hard places easy, and how exceedingly good it is to trust him.

"I wish I could make you see and feel how good it is," I said, and looked directly at her. "I wish I could make you see what such care and love is to those who trust him." I hesitated, wishing that the Holy Spirit would give me his word, when she said:

"I will tell you the word you want to say. It is 'full satisfaction.'"

Here was this precious soul, not only following me closely as I told her of the privilege of the daughter of the Heavenly King, but reaching forward to the glorious possibilities of the one who believeth. She drank in my look of delight at the sound of the word with its rich, full meaning, and rose and went out as if she would not bring upon herself the notice of those around.

If these brief flashings out of real soul-feeling in these women give so much pleasure, what must it be to have gathered about one those who in earnest seek to know the word of life! Why do the longed-for days so tarry?

TURKEY.

WAR NOTES.

RECENT letters from our missionaries in Turkey contain the following items in regard to the war. Miss Ely writes from Bitlis:

"After repeated and urgent calls for volunteers in this city, with but slight response, the government tried a novel plan, which, as showing a sad insight into the spirit of the religion of the False Prophet, I will venture to describe.

"A proclamation was made in the streets and in the market, requesting all the males over fifteen to come together, the next day, in a large field in the suburbs of the city, as something of great importance would then be read. At the appointed hour an expectant multitude assembled. The 'idols' of the Turks—the old battle-flags—were brought out one by one. They were taken from the houses in which they were kept, through a window,—as, being holy, it would not answer to take them through the door,—and were then spread on a pole which was carried by six or seven men, 'to prevent the idol from walking off.' The soldiers, at the sight of the old flags, made great demonstrations, bowing before them, and kissing them again and again. A feeble old sheik addressed the crowd as well as he was able, stating that a rare opportunity was now opening to the poor to gain the good denied them here.

'The doors of paradise are opened to you,' he said; 'enter in.' He further explained that young men who, from poverty or bad character, were unable to marry here, were invited to take up the sword against the infidels, when, slaying or being slain, they would be martyrs, and each one entitled to from forty to eighty wives of distinguished rank and beauty, with fine palaces, servants, and everything he could desire.

"This, and much more, was said; and, as a result, about one hundred and fifty volunteered. These were led immediately to a little spot at one side, encircled by soldiers, and at once put under drill. Some of the recruits were mere boys, fifteen years old and younger. It is said many of them bitterly regretted the step they had taken before they left the grounds that day. Some of their friends, almost heart-broken at the rash promise the boys had so thoughtlessly made, went to the highest military officer, and, falling at his feet, besought him to release them. He sternly refused, and, as might have been expected, many of these so-called volunteers have deserted, not a few running away on the first few days' journey *en route* for the front."

Another missionary writes of the sad state of things in Bulgaria, as follows:

"The sounds of the dark stories from Bulgaria are in our ears all the time. Take one of these common stories. I know it is the unvarnished truth, for I had it from the lips of one who knew and saw the girls mentioned. See, then, two Bulgarian sisters, the eldest fifteen, flying from scenes of blood at their home,—a partly Turkish, partly Bulgarian village. See them hiding for three days on the edge of a wood, where God's hand covered them, while blood-thirsty soldiers massacred many others whose dying groans filled their ears. See them, faint with hunger and sick with fear, creeping back to their village. Not a Bulgarian face—no sound of their native tongue in the streets. See those young things hiding with an old friendly Turk, and learning from him the whole awful truth. They are all gone—grandmother, father, mother, brothers, sisters, neighbors, kindred—every one of their nation in the village dead, buried either there or in that wood where they fled. 'We'd better have died, too,' they said."

Those girls were disguised as Turks and sent to an uncle at a distance, there to live on their bereft lives under the shadow of these memories. It is when we multiply such cases by hundreds—when we count up the Bulgarian villages utterly wiped out of existence, that we realize what this war is.

A benevolent lady in Philippopolis has her house turned into a hospital, where, at last accounts, were thirty-five women and

girls from a village where *every* man was killed. But it is of no use to enter upon this subject. While statesmen and humanitarians discuss and philosophise upon it, every thoughtful heart must ask why God is so dealing with this people, and what he means to bring out of it. Perhaps we have a hint of this purpose in the reply of a young Bulgarian, upon whom a missionary was pressing his personal obligation to God. The passage was quoted, "Seek ye first the kingdom of God." "I don't want to hear anything of the kingdom of God," the young man answered, "until we have our own Bulgarian nation and kingdom. My heart is so full of that, I can't attend to any other."

May we not expect that these dire calamities will drive a remnant to think of that spiritual kingdom? Have we not the right to believe that, whatever the result of this horrid war to Turk or Russian, it shall be progress and honor to our Lord Christ?

Our Work at Home.

A FEW THOUGHTS ON WOMAN'S BOARDS.

BY REV. N. G. CLARK, D.D.

At the risk of repetition, we give space to the following article, thinking it may reach some eyes that have not yet seen it, but more especially that our readers may have it to use for the enlightenment of their friends, as to work accomplished by our Board, and the cordial relations existing with the American Board:—

From some statements which have recently appeared, and from inquiries occasionally made at the Missionary Rooms, it would seem that the work of Woman's Boards is not fully understood, nor the relation which these most helpful and now indispensable auxiliaries bear to the American Board. A few words of explanation may be of service to relieve any possible misunderstanding.

1. The work sustained by the Woman's Boards in the foreign field, in its general scope and in all its details, is under the direction of the Prudential Committee. Appropriations are made, missionaries appointed, sent out and located, and their labors supervised by the

committee, precisely as in other departments. Efforts made for the social and moral elevation of women in the mission fields are thus made to harmonize with the general work, and to constitute an integral and most necessary part of it. There is everywhere the heartiest mutual co-operation.

2. Through the organization of Woman's Boards and their contributions, above what would otherwise have been received into the treasury of the American Board, it has been possible to improve, in some measure, the opportunities presented, during the last few years, for enlarged efforts in behalf of women, till the number of single ladies engaged in special labors for their own sex has been increased from ten to sixty; and the number of girls and women brought under the influence of the Gospel has been enlarged in like proportion. In view of such a magnificent result, the Christian women of our churches may well rejoice in the success of their efforts.

3. The expense before incurred for the support of the few single ladies in the field, and for the boarding schools for girls already established, has been assumed by the Woman's Boards, and will, it is believed, fully offset any funds that may have been diverted into their treasuries from the general contributions to the Board; leaving the additional expenditure for the larger number of missionary ladies, Bible women, schools and seminaries, to represent so much gain to the foreign mission cause.

4. The general work of the Board, expenditure for the support of missionaries and evangelists, for seminaries and schools, for a Christian literature, and for grants in aid of native churches, etc., goes on as before; hence the dependence of the American Board on Woman's Boards for the support of that portion of its general operations which has been developed through their efforts in time past. Any falling off in the contributions of the churches to the general work, because of what the women of these churches do for their special enterprise, would be disastrous; and equally so any falling off in the amount received to the general treasury from the Woman's Boards. The giving up of work in hand would follow in either case.

5. The remark often made, and repeated with new emphasis within the last few weeks, that the annual meetings of the American Board are of the greatest value in quickening and broadening our Christian life and fellowship at home, is not less true of the public meetings held by the Woman's Boards. What delightful acquaintances are made; what generous Christian sympathies awakened or developed; what precious seasons of communion with God and with each other in heavenly places; what new and

higher consecration to the Lord Jesus, blessing multitudes of homes in our own country, to say nothing of results in the foreign field! These meetings cost effort and money; but can they be spared?

6. Through the Woman's Boards our Christian women are brought into closer personal relations with the missionaries whom they support, and to a better acquaintance with the needs and opportunities of the work,—through free and frequent correspondence. The want of something specific, something definite, as the object of effort, is supplied; and more than all else, the missionaries are cheered and strengthened by the consciousness of the love and sympathy and prayers of their sisters at home. "I am so glad I belong to you!" was the hearty exclamation of a young missionary when first introduced to the Woman's Board.

7. These results to the Christian life of women at home, and to the cause of missions abroad, are well worth all they cost. The personal sacrifices freely made, the time and thought given by those more immediately connected with the Boards, are deserving of the generous consideration of all who love the cause of missions. In consequence of unpaid, freely-given labor, the expenses of administration have been reduced to a very low figure. A statement from one of the directors of the Woman's Board, whose headquarters are at Boston, gives the following remarkable figures:—

Funds received from the beginning to October 17, 1877,—exclusive of \$40,598.09 for "Life and Light,"—\$433,327.23; pages of missionary literature, in periodicals, leaflets, and other papers distributed, about forty millions; all home expenses for nearly ten years, less than \$9,000, or less than two per cent on the receipts!

The objection to Woman's Boards on the ground of expense will hardly hold. The wise economy, the prudent management, and the results achieved by Woman's Boards, may well challenge the admiration and the emulation of the other sex.

8. The organization of Woman's Boards is needed to keep up the balance of woman's work. A representative of the Home Missionary Society, at the late Council in Detroit, referred to the "family supplies," which "express the interest and sacrifices of many circles of women" in behalf of the American Home Missionary Society, as constituting a substantial part of the resources by which that society is enabled to extend its work—language remarkably similar to that of the secretaries of the American Board when speaking of Woman's Boards. The aggregate value of these supplies, for the past three years, was given as over \$200,000,—a larger amount, relatively to the receipts of the Home Missionary Society, than was given by the Woman's Boards to foreign mis-

sions. When auxiliary societies are to be found in *all the churches*, the balance may be better kept. There is no separation of interest in the one case any more than in the other. Christian women, whether working through local societies simply, as for Home Missions, or through a larger organization of which the local societies are members, as for the foreign field, are alike helpful to those having the Home and the Foreign work in charge.

HISTORY OF FALLOWFIELD AUXILIARY.

[CONCLUDED.]

I HAVE said nothing yet about our endeavors to interest the young in the great work of the Lord among the Gentiles; and I am afraid that what we have done in this direction has not been much. Yet, what can be more important than that children should be taught to view the round world, not only as it is presented naturally, politically, or socially, in our geographies, but also as it is religiously? The hearts of children are tender, and, though they cannot fathom (who can?) the depths of misery represented by the words "without Christ," yet they can and do feel most keenly for the wretchedness of those who are under the cruel yoke of a debasing idolatry. And what can be more calculated to win their own hearts to the Saviour than to hear how cruel savages are, through the knowledge of Jesus, changed into holy, happy Christians?

We ought to make children clearly understand what we are doing in our missionary work. It is too often, "Mother, give me some money for the missionaries," with a very dim understanding, sometimes with a very false notion, of what the money is really for. Let a heathen nation — Africa, for example — be described with all its native savagery. Then explain the simple work of the missionaries there. Then show the glorious results. Care should be taken, too, to discriminate between the cultured Hindu and the roaming African, and not to paint the pains and privations of missionary life in too dark colors. Children grow up — I have known instances of it — thinking that missionaries live in wigwams, despoiled of all the comforts of ordinary life, feeding on dried roots, and denying themselves everything that is cozy and homelike; and when such children become men and women, and go abroad, or hear from friends who have seen missionaries in their homes, they are surprised, and somewhat disappointed, to find that they try to make their surroundings as much like Christian America as possible.

But I must turn to our story, and tell what our children do. We have an annual sermon, generally at our ordinary children's service, the first Sunday in the month. Our collections, though not great in amount, are heavy to carry, weighing sometimes as much as two or three pounds. Then we have a collection once a month in the Sunday-school. A missionary talk is given by the superintendent, and the school-box is handed around. We have also a juvenile meeting on the day after our annual auxiliary meeting. To prevent over-crowding and restlessness, we do not admit children to the latter. The collection generally amounts to about ten dollars.

Besides this, we have a juvenile working-party monthly, or more frequently as the time for our sale approaches, and many little things are made for it by little fingers. During the working time some good book is read, giving some information on missionary topics.

In the doings of our children, we have seen what the story of our missionary association illustrates in every operation,—the value of littles, “the power of pence.” Our juvenile offerings present a large number of pennies and a few acceptable dimes. I think it would be well if each Sunday-school teacher had a box for weekly offerings, and so keep the subject continually before the minds of the children.

I must now bring my “story” to a close. It has been pleasant to tell, and yet, like the retrospect of all our works for God, it has been humiliating. How much of evil mingles with our good! And yet our good is good, nevertheless. I have no doubt the Philippians, who sent their liberal offerings for the support of the great missionary to the Gentiles, felt that evil was present in their sincere devotion; but the inspired missionary, writing from a heathen city to acknowledge the gift, calls it “an odor of a sweet smell,—a sacrifice acceptable, well-pleasing to God.” I love to think of the amazing “grace of our Lord Jesus Christ,” by whom not his servants only, but their services also, are rendered well pleasing to God. We look—and it is well that we should—at the “evil present with us,” but we forget too often the grace, the love of our Saviour, and the prevailing efficacy of his cleansing blood. Here is a sweet verse from the Song of Solomon upon which to meditate: “At our gates are all manner of pleasant fruits, which I have laid up for thee, O my beloved.” Last year we laid up at our gates seven hundred and forty dollars,—the offerings, in one way and another, of hundreds of offerers among our women and children for foreign missions.

A friend wrote to me some time ago: “I suppose you make foreign missionary work the special work in your church?” Nothing

of the kind. I hold fast to the apostolic order, "To the Jew first;" and though the amount needed for that good work is obviously not so great as that which the entire world demands, still we can scarcely hope to prosper among the heathen if we leave the home work out in the cold. For this cause, therefore, our women and children give largely to many of the home causes. Not a winter passes that we do not send one or two valuable boxes to home missionaries, and the last three we have sent boxes to the freedmen, also.

It may be thought by some that we starve our local church charities to feed this one. On the contrary, where, before the foundation-stone of our auxiliary was laid, there were deficiencies very often, we have since that time generally had to record a "balance on hand." And there are circumstances connected with our congregation, needless to mention, which make this disappearance of cloudy deficiencies very remarkable. One fact shall serve to illustrate this. In the year in which our auxiliary was formed, our church treasurer's accounts showed a troublesome deficit of some six or seven hundred dollars. In four years that deficit disappeared, and the last two years there has been a balance on the right side. In that time, too, the ladies have raised sufficient money to give the church new paint, inside and out, and supplied fresh carpets, notwithstanding we have given over two thousand dollars to the Woman's Board in the six years.

I mention these things because some have thought that foreign missionary work has been our only work, and that there are some particular advantages connected with Fallowfield which are not to be found in other places. I know of none. I do know of what might seem to be obstacles, but I care not to speak of them. I know not why what has been done here may not be done anywhere.

The work is of God and for God, and the springs from which all the streams flow are in his hands. Let us be faithful—faithful to souls—faithful to the truth. God is able to supply all the means for his own blessed work, both at home and abroad. Let us trust him, and he will prosper us. In our endeavor to obtain gifts for the furtherance of Christ's Gospel, let us regard the many more than the much, the giver more than the gift, the soul more than the silver, the Saviour more than the society. If the heart be right, all is right. If the glory of God be only sought, he will glorify himself by our means. Let us be filled with the Spirit, and he will make for himself channels in which may flow the promised rivers of living waters.

ANNUAL MEETING OF THE VERMONT BRANCH.

THE Fifth Annual Meeting of the Vermont Branch of the W. B. M., was held at St. Johnsbury, Oct. 31st. The joy granted to all who garner in harvest fields, was the portion of those who sat together that autumn day. The fruits of the year's sowing appeared in the larger numbers than had before met, in the reported increase of Auxiliaries and Mission Circles, and constant maintenance of meetings in those before organized. Grateful mention was made of inspiration received from word and song of returned missionaries. The Treasurer's Report brought cheering news of steadily increasing receipts, "the amount received being some five hundred dollars more than last year; in all over five thousand dollars." The various pledges of the Branch had been more than met. Words of greeting were read from the beloved missionaries whom Vermont claims as her own. Papers were read on those topics so vital to the continuation of the missionary work: "The need of Faith and Perseverance in the Work at Home," and the "Cousecration of Children to the Missionary Work." Short addresses were made by Mrs. Allen Hazen, formerly of India, and Mrs. Morse, once in the Bulgarian field. Mrs. Snow spoke of her own twenty-six years of happy work in the islands of the Pacific. Not less did we see their result in savage nations turned to a Saviour, than in the beautiful character of the one shut off so many years from other companionship than that of Christ himself and the few working for him.

The morning prayer-meeting and the noon collation afforded that opportunity for spiritual and social intercourse which made the day complete. The inspiration received from all the services was such as constrained each to say, "What hath God wrought!" while praying with new earnestness, "Thy kingdom come."

MRS. E. J. FULLER.

 NOVEMBER MEETING.

THE quarterly meeting of the Woman's Board of Missions, held in Boston, November 6, was one of unusual interest, and the large audience assembled in Park Street Chapel indicated that love for the cause was certainly not on the decrease.

After devotional exercises, conducted by the President, Mrs. Albert Bowker, the report of the Home Secretary was read, from which it appeared that the growth of the work during the previous ten months was larger, for the same length of time, than for several years. The Treasurer reported the receipts, since January 1, as \$66,400.73. Mrs. Gulliver gave notice of a proposed amendment to the constitution, and on her motion, in consideration of the

changes in the society during the ten years since its formation, a committee was appointed to consider the subject of revising the constitution.

Mrs. Dr. Gordon, of the Japan mission, in clear-cut, well-chosen sentences, gave those present an insight into the condition of women in Japan, the difficulties and encouragements in laboring among them, and what had been accomplished by the lady missionaries there, illustrating all the points by interesting incidents that had come under her personal observation. Mrs. Schneider gave a complete epitome of missionary work as demonstrated in the touching story of the long and useful life of the late Dr. Schneider, so closely identified with the work of the American Board in Turkey.

The exercises, which held the closest attention of all so fortunate as to be present, closed with the doxology,—

“Praise God, from whom all blessings flow.”

The Last Words of Our Lord.

[“Ye shall be witnesses unto me....to the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight.”]

“To the uttermost parts of the earth,”
 The risen Saviour said,
 Speed forth, O friends, as my witnesses;
 Proclaim that I’ve left the dead
 And ascended up on high,
 Remission of sins to give,
 And repentance, too, and faith,
 That perishing men may live.

“To the uttermost parts of the earth”
 Speed forth, O friends, and tell
 Of the need of a new, a second birth,
 To save mankind from hell.
 Tell men I was lifted up
 On Calvary’s cursed tree;
 Go, tell what ye have seen and heard,
 And draw all men to me.

“To the uttermost parts of the earth,”
 Oh mark ye well *the bound*;
 The distant isles of the Gentiles — *all*
 Must hear the joyful sound!
 To my murderers preach it first,
 At Jerusalem begin;
 But linger not at that starting point,
 For the world lies dead in sin.

For "the uttermost parts of the earth"
 Eternal life I've won;
 On the gloom of universal death
 Shines now the risen sun.
 Go forth! let every creature hear,
 Let all the world be told,
 That the woman's suffering seed has crushed
 The head of the serpent old.

"To the uttermost parts of the earth,"
 Friends, 'tis my *last* command,
 My parting charge, that ye bear the words
 Of salvation to *every* land.
 Let every erring child of man
 Be assured that God is love,
 And freely offered to each and all
 Be a home with me above.

"To the uttermost parts of the earth,"
 O Lord, the words unfold!
 Thy heart how large! thy love how warm!
 Our hearts how cramped and cold.
 Full eighteen hundred years have passed
 Since thy final accents fell,
 But the uttermost parts of the earth are left
 In death and darkness still.

Missionary News.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM OCT. 18 TO NOV. 18, 1877.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas., Acton Cong. Ch., Aux., \$11.25; Deer Isle, Aux., \$12.25; Cumberland Mills, Warren Ch., Aux., \$13; Waterford, Aux., \$20; Auburn, High St. Ch., \$39; Rockland, Aux., \$20,	\$115 50
<i>Kennebunk.</i> —Miss Hannah Dorman, to const. L. M. Miss Mary Hackett,	25 00
<i>Waldoboro.</i> —1st Cong. Church and Soc'y,	23 25
Total,	\$163 75

FEM. DEP. ARMENIA COLLEGE.

Maine Branch.—Gorham, "Mission Workers," to const. L.M.s the Misses Minnie Tolford, Hattie Dow, \$50; Greenville, Aux., \$12; Portland, Mrs. George Warren, \$10; Calais,

Aux., \$16.89; Rockland, Aux., \$30; \$118 89

NEW HAMPSHIRE.

<i>Concord.</i> —A Widow,	\$5 00
<i>Fisherville.</i> —Aux., Add'l,	1 00
Total,	\$6 00

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas., Shoreham, Aux., \$5.75; Vershire, Aux., \$10; Castleton, Aux., \$9.31; Stowe, Aux., \$6; Barton, Aux., \$12; Clarendon, Aux., \$3; Northfield, Aux., \$11; Lower Waterford, Aux., \$10; West Glover, Aux., \$7.65; "Gleaners," \$5.35; Chester, Aux., \$15.75; St. Johnsbury Centre, Aux., \$9; Cornwall, Aux., \$30.84; Bradford, Aux., \$13; Colchester, Aux., \$12.60; East Corinth, Aux., \$20;

Ludlow, Aux., \$16.75; Bennington, Aux., \$30; E. Hardwick, Aux., \$5; Westford, Aux., \$10; Cabot, Aux., \$11.20; East Poultney, \$13.32; Vergennes, Aux., \$43; "Cheerful Givers," \$12; McIndoes Falls, Aux., \$10.25; Danville, Aux., \$15; Peacham, Aux., \$11.20; Miss Jane E. Chamberlin, \$25; Enosburgh, Aux., \$8; Rutland, Aux., \$12.80; St. Johnsbury, No. Ch., \$71; So. Ch., Aux., of wh. \$25 to const. L. M. Mrs. E. T. Fairbanks, \$65.31; Brookfield, 1st Ch., Aux., to const. L. M. Mrs. Silas Hall, \$25; 2d Church, Aux., 25; Jericho, Aux., with prev. cont. to const. L. M. Mrs. Eliza A. Lyman, \$10; Middlebury, Aux., \$103.47; S. S., \$10.25; Derby "Mission Circle," \$8; Johnson, Aux., of wh. \$25 to const. L. M. Mrs. Fannie K. French, \$27; New Haven, Aux. \$42; Sabbath Coll., \$2; Montpelier, "Busy Bees," "Willing Workers," \$30; expenses, \$16; balance, \$807 80

FEM. DEP. ARMENIA COLLEGE.

Vermont Branch.—St. Johnsbury, Mrs. Horace Fairbanks, \$50 00

MASSACHUSETTS.

Berkshire Co. Branch.—Mrs. S. N. Russell, Treas., Pittsfield, 1st Church, \$7; Dalton, Aux., \$10.94; So. Adams, Aux., \$14.50; Mrs. Taylor's S. S. Ch., \$7.60; Lee, Junior, Aux., of wh. \$40 pupil Foochow, \$75, to const. L. M.s Misses Lizzie Branning, Addie Adams, Fannie Webster, \$130; "Little Helpers," \$10.70, \$180 74

Boston.—A Friend, \$6; Mrs. G. R. Fisk, \$25; "Shawmut Br. Mission Circle," for Dacota, \$50; Mt. Vernon Ch., Mrs. Mary P. Hall, to const. L. M. Mrs. Roxanna Cowles Marshall, \$25, 106 00

Boston Highlands.—Eliot Ch., Aux., of wh. \$25 by Mrs. A. C. Thompson to const. L. M. Miss Mary Thompson, \$73.25; "Ferguson Circle," \$7, 80 25

Cohasset.—Aux., to const. L. M. Mrs. Rev. M. A. Stevens, 25 00

Dedham.—"Broad Oak Helpers," 6 52

Dorchester.—Village Ch., Aux., 10 00

Fitchburg.—Rollstone Cong. Ch. and Soc'y, 9 60

Foxboro.—Aux., 5 00

Framingham.—"Buds of Promise," Aintab, 70 00

Ipswich.—1st Ch. Juv. Miss'y Soc'y, to const. L. M. Miss Belle Cook, 25 00

Jamaica Plain.—"Wide Awakes," 15 00

Lexington.—Aux., 3 00

Marlboro.—Aux., Aintab, 20 00

Marshfield.—1st Ch., Aux., 5 00

Middleboro.—Aux., 8 00

Norfolk Conf. Branch.—Mrs. Edward Norton, Treas., .31; 1st Ch., Weymouth, \$27, 27 31

Salem.—So. Ch., Aux., 279 00

So. Attleboro.—"Wide Awake Helpers," 21 00

Springfield Branch.—Miss H. T. Buckingham, Tr., Springfield, 1st Ch., \$11.75; "Cheerful Workers," \$5; "Mission Circle," No. 1, \$4.70; Memorial Ch., \$7.65; No. Ch., \$28; Olivet Ch., of wh. \$25 Mrs. Horace Kibbec to const. L. M. Miss Emma Smith, \$38; "Olive Branch," \$5; So. Ch., "Mite Soc'y," \$10; W. Springfield, Park St. Ch., \$67.03; "Helping Hands," \$2; 1st Ch., \$30; Chicopee, 3d Ch., \$30, 239 13

Townsend.—Aux., Aintab, 42 00

Waltham.—Aux., 8 00

Wellesley.—Aux., of wh. \$100 to const. L. M.s Mrs. James Phillips, Mrs. Lewis Wood, Mrs. Eugene Hathaway, Mrs. Eliza Reed, \$50, Dacota; \$30, pupil Inanda, \$182; "Young Ladies' Mission Circle," \$1.75, 183 75

West Boylston.—Cong Ch. and Soc'y, to const. L. M. Mrs. Carrie L. Bassett, 25 00

Westford.—Union Ch. and Soc'y, 15 00

Wilmington.—A Friend, thank-offering, 5 00

Woburn Conf. Branch.—Wakefield, Aux., \$45; Woburn, Aux., \$35, 80 00

Worcester Co. Branch.—Mrs. G. W. Russell, Treas., Worcester Miss'y Asso., Salem St. Ch. and Soc'y, \$26 00

Total, \$1,520 30

FEM. DEP. ARMENIA COLLEGE.

Wilkinsonville.—Miss. C. W. Hill, \$ 5 00

Westfield, Mass.—Legacy, Miss Mary Jessup, \$250 00

RHODE ISLAND.

Rhode Island Branch.—Miss Anna T. White, Treas., Providence, Beneficent Ch., Mrs. Joseph Carpenter, to const. L. M.s herself, Mrs. William R. Arnold, Mrs. Albert G. Utley, Mrs. William A. Specie, \$100 00

CONNECTICUT.

<i>Avon.</i> —A Friend,	\$.50
<i>Eastern Conn. Branch.</i> —Mrs. J. C. Learned, Treas., Norwich, Broadway Ch., \$80.60; Park Ch., \$10; No. Stonington, Aux., \$10; East Lyme, Aux., \$10,	110 60
<i>Groton.</i> —Cong. S. S.,	14 16
<i>Hartford Branch.</i> —Mrs. Chas. A. Jewell, Treas., Unionville, Aux., to const. L. M. Mrs. T. E. Davies, \$26.35; East Granby, Aux., \$4.75; Plainville, Aux., \$25; Berliu, Aux., \$21; Hampton, "S. S. Mission Circle," \$6.55; West Killingly, Aux., \$25; Rockville, Aux., \$15; Hartford Centre Ch., Infant Cl., \$12,	135 65
<i>New Haven Branch.</i> —Miss Julia Twining, Tr., Ansonia, pupil at Foochow, \$50; Bethlehem, \$7; Bridgeport, \$25 from Mrs. Calvin E. Hull, to const. herself L. M., \$102; Bridgewater, \$20; for pupil at Ahmednuggar, \$30; Canaan, \$25; Colebrook, \$10; Cornwall, "Hillside Workers," of wh. \$20 for sch. at Ahmednuggar, \$30 for sch. at Madura, \$50; Danbury, of wh. \$23 to complete L. M.-ship of Mrs. L. P. Treadwell and Miss Mary Birehard, \$10 from Miss Mary E. Stone, \$15 from Mrs. G. E. Ryder, \$115; Easton, to const. L. M. Mrs. Lewis Goodsell, \$30; Fair Haven 2d Ch., \$11.85; Haddam, to const. L. M. Mrs. David B. Ventres, \$25; Higganum, \$11; Madison, teacher at Marsovan, \$110; Middletown, of wh. \$10 from Mrs. E. H. Goodrich and Miss Marianna Clark, \$16; Milton, \$10; Mount Carmel, of wh. \$5.50 fr. the Gleaners, \$20; New Haven Centre Ch., \$25 fr. Mrs. Ezekiel H. Trowbridge to const. L. M. Mrs. Wilbur F. Day, \$30 from Mrs. W. Hotchkiss for Ahmednuggar Sch., to const. L. M. Mrs. Cyrus Hamlin, \$66; Ch. of the Redeemer, \$25 fr. Mrs. H. B. Bigelow, to const. L. M. Miss Lizzie Atwater, \$47; Davenport Ch., Girls' Classes in S. S., \$30 for School at Marsovan, and \$25 fr. Mrs. S. P. Bolles to const. L. M. Mrs. Sarah M. Bradley, \$85; East Ch. Children's Miss. Aid Soc., \$11; Third Ch., of wh. \$50 to const. L. M. Miss Sarah T. Landfear and Mrs. Wm. A. Ives, \$52; Orange, \$12; Sherman, \$11.75; Southport S. S.,	

\$30; Thomaston "Free Givers," sch. at Foochow, \$40; Torrington, \$7.55; West Chester, \$15; West Haven, \$20.15; Walcottville, \$20.01, 1,040 31	
Total,	\$1,301 22

NEW YORK.

<i>New York State Branch.</i> —Mrs. M. F. Ruollin, Treas., \$45; Binghamton, Aux., of wh. \$25.00 to const. L. M. Mrs. Rev. Edw. Taylor, \$38.00; Rochester, Plymouth Ch., \$25.75; "Mt. Hor Missionary Friends, \$16; Cheerful Workers, \$12.50; Westmoreland, Aux., \$8; Madison, Aux., \$25; Fairport, Aux., \$20; Eaton, Aux., \$10; Millville, Aux., \$7; Moravia, Aux., \$6.50; Gainesville, Aux., \$13; Norwich, Aux., \$25 06; West Groton, Aux., \$14; Gaines, Aux., \$22.50; Lockport, Aux., \$51.07; Cambria S. S., \$5; Riverhead, Aux., \$6.56; expenses, \$21.64; prev. acknowledged, \$25; balance,	259 75
<i>Buffalo.</i> —R. W. B.,	50 00
<i>Rochester.</i> —Plymouth Ch., A Friend, to const. L. M. Mrs. Mary D. Russell, Sunderland, Mass.,	25 00
<i>Saratoga Springs.</i> —Mrs. John M. Davison, to const. L. M. Miss Sarah Walworth Goodridge,	25 00
Total,	\$359 75

FEM. DEP. ARMENIA COLLEGE.

<i>New York State Branch.</i> —Antwerp, Aux.,	\$25 00
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DISTRICT OF COLUMBIA.

<i>Washington.</i> —1st Cong. S. S., pupil Harpoet,	\$40 00
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OHIO.

<i>Kinsman.</i> —Cong. and Pres. S. S.,	\$25 00
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General Funds,	\$4,323 82
Fem. Dep. Armenia College,	198 89
Life and Light,	187 14
Weekly Pledge,	5 19
Leaflets,	5 98
Legacy,	250 00

Total, \$4,971 02

FOR FAMINE IN INDIA.

Received and transmitted.

<i>Boston.</i> —By Miss. M. E. Hayes, \$11.33; Mrs. Wm. Houghton, \$50; Dorechester, 2d Ch., \$100, \$161 33	
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MISS EMMA CARRUTH, Ass't Treas.

Department of the Interior.

OUR ANNUAL MEETING.

BY MRS. M. B. NORTON.

THE large-hearted enterprise of the West, the urbanity of the South, and the refinement of the East, were all mingled in the generous hospitality which welcomed the delegates and friends of the Woman's Board of the Interior to its ninth anniversary, in the beautiful spire-crowned, hill-set city of Davenport, Iowa. The opening session, in the First Congregational Church, on Wednesday morning, November 7th, was fitly inaugurated by devout acknowledgment of mercies past and petitions for present grace. Mrs. Moses Smith, from her accustomed place in the chair, announced that, before passing to its own business, the Board would welcome the representatives from the sister Boards of the Atlantic and Pacific, and from those of other denominations.

From Boston came written assurances of unity and sympathy in the work, of rejoicing in view of what has been accomplished, and of hope for the future. From San Francisco there were expressions of overflowing love and praise at great and unexpected deliverance from financial peril to the work of the Pacific Board. "Pledges all redeemed and \$600 in the treasury. *How* we have done it we cannot understand to this hour," writes Mrs. Henshaw; "but we *have* done it. Our joy is not quite complete until our dear Board of the Interior shall have said to us, 'Well done, little sister,' in this our first year of attempting to walk without holding by her hand." Miss Doremus, for the Woman's Union Missionary Society, wrote in tender memory and cheerful hope, through Mrs. Blatchford.

A silver-haired mother, who has given a daughter to China, brought the salutations of the Methodist Woman's Society, and the Baptist and Presbyterian Boards of the Northwest were represented in the persons and the sisterly congratulations of elect ladies. Mrs. Leake read the salutations of Mrs. Rhea, "and those of the mission to Persia and of our beloved Nestorian friends." Vermont, New Haven and Philadelphia each sent words of greeting. The roll of delegates showed that eight States had sent one hun-

dred and sixty representatives to unite in prayers and counsels beside the magnificent stream which bears on its bosom a continental commerce, and receives in its embrace the tribute of swelling affluents from the Alleghanies to the Rocky Mountains.

MRS. BRADLEY'S REPORT

told of the noble response of the auxiliaries to her late appeal for the treasury, and gratefully recorded the pledges of the year all met and a balance on hand. The contributions had been in small sums, indicating great sacrifice and self-denial, while the accompanying letters brought expressions of interest, regard, affection and solicitude for the Board never before equalled. How much these contributions represent to the dear Lord, who knows all! Verily, His loving commendation was never sweeter and surer than now. An earnest appeal was made, both by the Treasurer and the Committee to whom was referred her report, for an onward movement the coming year.

THE SECRETARY'S REPORT

stirred all hearts with its glimpses of unseen struggles, its gleams of humor, its touches of pathos, and its evidence of patient devotion to the work. The year has been brightened by the presence of a number of missionaries among the home churches. Miss Maltbie has pleaded for Bulgaria; Mrs. Wheeler has touchingly set forth the needs of the Harpoot field; Miss Van Duzee has done good and varied service by her clear story of Erzroom and the wants of the people; Miss Mary Porter has won many hearts for China and her work, and Miss Collins has enlisted new prayers and efforts for the Dakotas.

STATE BRANCHES

in Ohio, Michigan, Missouri, Wisconsin, Iowa, Indiana, Northern Illinois, Kansas and Minnesota—nine in all—are well organized under efficient officers. In ten of the thirteen local conferences of Ohio, semi-annual missionary meetings are regularly held by the women, and are endorsed as "the happy mean between the auxiliary meetings and those of the State organization." "The women of our Ohio churches," writes Miss Metcalf, "need to meet in Christian fellowship and united prayer. They need to speak to one another of the great and glorious realities of Christ's kingdom in the heart and in the world. Even in our brief experience, the training which our women have received is very marked, and promises great things for the future. A memorial of the late Mrs. Doremus, prepared expressly for the Ohio churches, has been widely circulated, that none might be ignorant of the legacy left to

womanhood in the holy example of her life, in the fruitage of her labors, and in the heritage of her prayers. Much time and effort have been expended, the last year, in enlisting the interest and sympathy of children in the missionary work. The true stories and bright little seraps of information in the *Well-Spring*, make it an attractive paper to the children in the Mission Bands."

Michigan comes grandly toward the front with a larger contribution than any State except Illinois, and Mrs. Bruske's report gives us the secrets of such progress. "There is not a church in this commonwealth for which some woman with a heart in the cause is not responsible. There is not an unexplored corner where the influence of some Vice-President or Missionary Committee has not been felt." "Ignorance in regard to the actual condition of heathen women is, no doubt, a great obstacle to progress; but we rejoice that the pastors of the churches are making this more and more a subject of study, and the startling facts which they bring before our people, in consequence, are stimulating to a great degree."

Missouri reports her pledges met, and an unusual spirit of prayer which has already brought answering blessings. Wisconsin tells of fair contributions and increasing interest, but "feels the need of more self-denial and painstaking." Mrs. Haddock, State Secretary for Indiana, writes of increasing clearness of perception of the necessity of an earnest spirit of consecration, of a certain degree of intelligence respecting the work, and of systematic giving. Iowa brings word that she is emerging from a period of financial depression and of doubt as to methods of benevolent work, into the light of present blessing and of renewed activity. She "sends ten of her best-beloved daughters to the foreign work." "For one, the boat has waited on the dark river's brink; she has entered with rejoicing, and crossed to the glories she saw on the other side. Who will now in her mantle go on to the Dakotas?"

Northern Illinois reports, through its Secretary, Mrs. Talcott, the organization of a State Branch, in May last, and speaks of noble work among its auxiliaries. One society found its meetings attended by only two or three, and adjourned for the present, but not until the names of church members were divided among them, and "everybody visited and conversed with about the work." This brought \$54 into the treasury, as a proof of the efficiency of individual effort. The Kansas Branch is an infant of days, but already feels that it has "not lived in vain." Minnesota sings a glad song of praise to the Lord of the harvest, but laments that she has not learned to consecrate *all* to the service of the Master. Mrs.

Hanson writes: "As the dear missionaries have spoken of the progress of the gospel in Harpoot and Erzroom, and the joy it was to them to tell the story of the cross in foreign lands, far from home and kindred, the home missionary, laboring in weariness and privation often, has brushed away the falling tears and returned to his work with a new realization that the field is the world."

AUXILIARIES,

to the number of 120, have been formed during one year, making the whole number 644. In Southern Illinois new ground has been occupied, and faithful ones rejoice over gains which are "fruits of toil and careful saving," and over a cheering outlook on the future. That venerable and beloved mother in Israel, Mrs. Jeremiah Porter, of Port Russell, W. T., reported the hopeful work of an auxiliary in Cheyenne, which has secured a missionary collection in the Sunday-school on the first Sunday of every month. A number of reports from the delegates of auxiliaries in Iowa, Illinois and Wisconsin, revealed diversity of methods and unity of interest in the growing work.

THE FOREIGN WORK.

The year's story sadly records the death of Miss Whipple, of the Dakota Mission, who, in Chicago, on the 10th of August, "suddenly went from us in all the freshness of her beautiful youth. She was our youngest missionary, and one to whom we hoped long years of service might be granted; nevertheless, her finished life, so full of Christian activities, is 'perfect in Christ, wanting nothing.'" The list of missionaries has two additions, Miss Nicholson, of Nebraska, now serving her Master in the beleaguered city of Erzroom, and Miss Parmelee, of Ohio, hastening to the waiting work in Japan. War, famine, and pestilence have done their cruel work in most of the lands where the missions are located, but in many stations the cause is prosperous.

Miss Day, at Amanzimtote, longs for such spiritual blessing as she reads of in the home land, but is cheered by the development of Christian character which she witnesses among her people. In Umzumbi, Miss Pinkerton's boarding school has nearly doubled, and now constitutes a family of twenty-three, in a house originally intended for a private family of four, while day pupils swell the number to forty. Seven came a week before the opening of the term, fearing lest they had not counted the Sundays correctly. Nearly all come from outside the station, and would have no instruction but for the school. Yet numbers have been refused, both because of the straitness of the accommodations and for lack of funds to supply their needs. Girls who had spent their lives in

lounging in the sunshine. playing in the water, and sleeping when they chose, have been metamorphosed into industrious young women, prompt and regular in duty, learning to read the New Testament in a single term, maintaining a daily morning prayer meeting, and discussing among themselves, while they are sewing, the Bible lessons which they have studied.

Who can tell the story of Bulgaria, with its homes in ashes, its murdered fathers and sons; of the seven thousand women and children who left Eski Zaghra in flames, and took up their painful march to Adrianople, with scarce a man among them, save the two American missionaries; of the unburied slain left behind them; and of the fearful sights and sounds which have followed our missionaries, waking and sleeping, through all the months since that dreadful day? At Sanakov the missionaries are powerless to protect the pupils of the boarding school, and they have been left among their friends this autumn. To what are these scattered lambs of the flock not exposed? Let prayer be offered that the Christian pupils may be of use in leading the poor villagers to Christ, in the day of their extremity, and that all may be preserved and brought again together in the Lord's good time.

Miss Patriek, in the Constantinople home, has gone out and come in with her fellow-laborers, as yet in safety. A "model school" has been an added department at Bardesag, and Miss Parsons writes that some of the children have in a single month learned to read in words of two syllables, and made a good beginning in geography. Manissa is prosperous, though the unquiet state of the city affects the school to some extent. The examinations were highly satisfactory, and excited much interest. Miss Hollister, in Aintab, longs to live several lives at once, that she may carry forward the work that waits—"school work; work for orphans and work for women; work at home, in the city and in the villages; work with the pen, the brain, the hands." In the midst of all this, is it any wonder she is called to lie for weeks in a hushed and darkened room, from which she comes forth to a slow convalescence?

Miss Shattuck has spent ten months in touring among the villages of Central Turkey. The touching plea from Oorfa, for a permanent missionary, was made by poor villagers, when the salary of the assistant teacher had been paid by the women and the expenses of fitting up the school-room by the men.

Marash shows progress towards self-support, and abounding joy in view of the great revival. In the boarding school, Mrs. Coffing had experienced severer discouragement from discordant elements than in all her previous sixteen years in Turkey. Earnest effort and importunate prayer were made, and in February every one of

the girls in the boarding school was rejoicing in a new-found Saviour. Inspired by this rich blessing, the teacher of the boys' high school, assisted by the mission force, labored and prayed with his flock, and in March he was able to exclaim with a radiant face, "All but one have come!"

At the same time the city schools received a glorious impulse, and many yielded to the Spirit's influence. The blessed leaven spread to the Young Men's Christian Association, and forty young men sometimes remained after the meetings for religious conversation. Girls and women from without came to Mrs. Coffing and Turvanda, to ask what they should do to be saved.

"If this were the sole encouragement of the year," asks Miss Pollock, "might we not sing a hymn of praise, for such crowning mercy?"

Miss Nicholson has gone forward with a gentle bravery into the heart of war-environed Turkey, and her courage has not failed her in all the hardships which attended her journey over the mountains thither, nor in the great trials of separation from her work, after all her sacrifice to reach it. Let prayer ascend for her safety in the midst of the terrible combat at Erzroom.

At Harpoot the work of the Bible-women goes on apace. The girls pray over their studies; native women, in their prayer-meetings, supplicate unwonted blessing. Sixty mothers, at one outstation, gather every month to pray for themselves and mothers in every land. The region is made dangerous by plundering Koords. "There is no comfortable sleep at night: the Lord bring help!"

In Madura, a year ago, Miss Taylor saw the dark shadow of the coming famine, laid in a store of grain, "and by beginning to economize in time, has so managed that none of her pupils have been sent home for lack of food." Miss Rendall has had charge of sixty-five girls in the Madura boarding school, and special contributions from America have enabled her to furnish food for all. The dew of the heavenly grace has been upon this school, and eleven have requested admission to the church.

The suffering from hunger in this district beggars description. One-fourth of the Christian population of the Madura Mission has starved, and many have supported life only on the bark and pith of trees. Disease stalks in the track of famine, and the mission house has been surrounded by the dead and dying, as well as by living skeletons clamoring for food. Our missionaries are "consciously worn with the struggle" with such awful misery, and need our prayers that now, as the worst is passing away, their own strength fail not.

Ceylon chronicles a wonderful waking up from the sleep of ages.

Miss Hillis's opportunities are limited only by her time and strength. The number of girls in the schools has increased three-fold. Miss Evans, in North China, reports a great advance. The Bridgman School, in Peking, goes forward by the efforts of Miss Diamant, who left her work in Kalgan, that she might take up this, in greater need. While the life of Miss Chapin was trembling in the balance, and our beloved Mary Porter was seeking to restore her failing health in the home land, burdens, many and sore, fell to Miss Diamant; but, in spite of all these obstacles, the progress of the girls, both intellectual and spiritual, has been good. In Dakota all departments of missionary labor have felt the good influence of Mr. Riggs's intercession, which spared at Bogue Station horses enough to draw the wagons of the Indians when the Government was disarming them. Miss Whipple's evening school and Miss Collins's day school have counted large accessions. The sewing schools are prospering, the women growing patient and tidy. A women's prayer-meeting numbers forty, and the Sabbath services are full to overflowing. Miss Collins has sustained unspeakable loss in the death of her associate; but she works on alone, relying on the promise of strength according to her day.

Bright, eager, imitative Japan holds out her hands for the gospel. Work multiplies with every passing hour, and our missionaries even now faint and grow weary under the pressure. More missionary ladies have been called for,—first two, then four, now *eight*. Three millions of women in the vicinity of Kioto are beyond our reach, only because we do not send them the truth. The Kobe Home is crowded, and nine pupils have been refused admission. Immediate enlargement is a necessity.

Well did the Committee on the Secretary's Report emphasize the words: "This work must be done *now*; the golden harvest is waiting, and *delay means infinite loss!*" In view of an Indian policy that first exasperates and then punishes its victims, attention is called to the work among the Dakotas. It is more than encouraging: it is inspiring. Let us keep the ranks full. Let us do more. To stand still is to retrograde while God is moving on. He who walks with God, must *keep walking.*"

MISSIONARY ADDRESSES.

Miss Van Duzee, of Erzroom, told of her work there among nominal Christians who know nothing of Christ, of the normal school work among the girls, and of the touring among the villages by missionary ladies,—“hard work, but it brings rich returns.”

Miss Townshend, of Ceylon, gave expression to her joy in the thousand-fold reaping in Jaffna, of fifty-four Christian girls out of

fifty-six in her school, and of the fidelity and richness of Christian character among the older pupils. The dowry system of that island places large and inalienable property rights in the hands of the women, and the conversion of the girls means great influence for the truth in the future. A pupil gives utterance to her joy as she carols:

“I am redeemed, — I *must* sing!”

and a sick mother, who knows not how to frame petitions to the Christian's God, offers up her heart's desires in the only two words she has: “O Jesus!” The missionaries there are conscious of descending blessings through the prayers of those at home.

Miss Porter brought a plea for help for China. She had no completed edifice to show us there — no architectural triumphs; the missionaries are still at work in the stone quarry and on the foundations. Gross darkness covers the people; purity is scarcely a name; there is no hope beyond to-day's toil and to-morrow's annihilation. The lot of women is narrow, and cruel, and bitter. “We are too stupid to understand,” is the reply so constant, that the missionary grows unutterably sad and weary of the sound. The women confess that their idols are nothing, but superstitiously go on praying to them all the same. Yet, some progress has been made. In her chapel there — given by a dear friend in memory of a daughter whom the Lord has taken to himself — there are now hungry, intelligent faces, which have been brought from the lowest depths. The touring is a hopeful work, extending twenty, forty, fifty miles from Peking, and sometimes further. Many women are thus reached. But the need is great. “So much to be done! Is there not some sister to go back with me? He who has redeemed us can redeem them!”

The question, “How shall we interest the boys?” awakened an animated and profitable discussion, in which more than a score of ladies participated. From their experience as mothers, sisters and teachers, were brought forth various methods which had been found successful, and which demonstrated that success depends upon the devotion, ingenuity, tact, and perseverance of the leaders, and that methods must vary with circumstances.

“The Bible Principles of Benevolent Giving” were set forth in a paper written by Mrs. Ward, of Yankton, D. T., and read by Mrs. G. F. Magoun. Its pungent and stimulating appeals were much enjoyed by the audience. On Wednesday evening, Mrs. Norton presented a paper on “Objections.” Mrs. Wheeler made a winning plea for Turkey and the Harpoot district, and Mr. Wheeler followed in vigorous exhortation.

Most impressive of all were the devotional meetings. The closing hour of each forenoon, when heads were clear and unwearyed, and hearts in the full glow of interest, was happily chosen as the time for direct and special communion with the Master. No words may give a transcript of that sitting together in heavenly places with Christ Jesus; but the aroma of those hours is preserved in the golden vials full of odors which are the prayers of the saints.

The tender and stirring words of the President brought the sessions of the anniversary to a close late on Thursday afternoon. Thursday evening was the prerogative of pastor Merrill and the church, and right royally did he use it. Announcing that he had requested the ladies to occupy the time, he quietly led forth the laborers into the vintage ground. Golden and purple clusters of promise were gathered, and the rich wine of experience brought forth, till the very air was laden with spiritual influence.

The unobtrusive hand of the pastor was on the wheel from the time when he met the delegates on the incoming trains, to the hour of final congratulations and Godspeeds, and to his watchful care the happy days owe much.

To the organist and the singers who furnished fine music; to the young ladies' club which presided over the bountiful and excellent collation with admirable taste and efficiency; to the ladies of Daventryport who welcomed us to their tables and firesides, and whose thoughtful courtesy showed us the wonders of their Academy of Science during hours of railway delay at the last, the cordial thanks of their guests are due.

In grateful remembrance we sing again,

"Watch, sentinel, watch!
Pray, sentinel, pray!
Fight, sentinel, fight!"

and look with courage and hope inspired afresh, toward the hastening triumphs of the truth.

A WORD TO AUXILIARIES.

We would suggest to our Auxiliaries, many of which begin a new year with their meeting in the month of January, that, at that time, systematic giving be made the subject of discussion, as a matter of personal, practical interest in connection with missionary work. We know the value of system and method in all departments of business. Why should we not look for increased efficiency and success in our benevolent enterprises, if our giving were governed by some wise plan? Many are acting on this principle. Why should not the practice become general?

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM OCT. 15, 1877, TO OCT. 21, 1877.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO BRANCH.

Mrs. M. B. Monroe, Akron, Treas.	
Alexandria.—Aux., of wh. \$10 is for Miss Collins,	\$12 00
Berea.—Aux.,	3 05
Berlin Heights.—Aux., for Kobe Home,	15 00
Charlestown.—Aux.,	14 00
Cincinnati.—7th St. Ch., Aux., for Bible-reader nr. Marash,	40 00
Clarksfield.—Aux.,	12 17
Cleveland Heights.—Aux.,	20 00
Cleveland.—Flynouth Church, Aux., for salary of Miss Parmelee,	25 00
Conneaut.—Aux.,	23 00
Edinburg.—Aux.,	15 00
Elyria.—Aux., \$69.43; Young Ladies' Miss. Soc., \$11.42,	80 85
Geneva.—Aux.,	11 80
Harmar.—Aux.,	22 35
Jefferson.—Aux.,	9 33
Kelloggsville.—Aux.,	6 37
Lodi.—Aux.,	6 25
Madison.—Aux.,	40 08
Marysville.—Y'ng Ladies' Miss. Soc., for Miss Collins,	5 00
Medina.—Aux.,	45 00
Oberlin.—Aux., with prev. cont. to const. Mrs. N. C. Kincaid, Mrs. A. H. Hubbard, Mrs. F. E. Newton and Mrs. Laura J. White L. M.s, \$50; Mrs. L. G. B. Hills, \$20; Mrs. Clark, \$5,	75 00
Painesville.—Aux., for Miss Parsons,	15 90
Rochester.—Aux., \$6.25; friend, \$3.75,	10 00
Rockport.—Aux., for Marash School,	15 00
Sandusky.—Miss'nary Helpers for Dakota Mission,	25 00
Saybrook.—Aux., for Miss Col- lins, \$5; for Miss Parmelee, \$11,	16 00
Springfield.—Aux., of wh. \$5.36 for Armenia College; for Miss Parmelee, \$5.06,	10 43
Tallmadge.—Aux.,	19 33
Vermillion.—Aux.,	2 00
Wayne.—Aux.,	9 03
West Williamsfield.—Aux.,	10 00
York.—Aux., for Miss Parme- lee,	20 00
Total,	\$635 18

INDIANA.

Michigan City.—Aux., \$50.00;	
"Grains of Sand," \$4.25,	\$54 25
Terre Haute.—Aux.,	20 00
Total,	\$74 25

MICHIGAN.

Almont.—Aux., \$10.50; Sun- day School, \$3.50,	\$14 00
Alpine and Walker.—Aux.,	4 00
Bay City.—Aux.,	8 23
Bedford.—Aux., for Miss Spen- cer,	10 00
Benzonla.—Aux., for Miss Spencer,	9 00
Chelsea.—Aux.,	7 00
Chesterfield,	1 00
Columbus.—Aux.,	10 00
Detroit.—1st Ch., Aux., \$75.25; Sunbeam Band, \$13; Wood- ward Ave. Ch., Aux., for Mrs. Coffing, \$40,	128 25
East Tawas.—Aux.,	6 63
Flint.—Aux.,	31 00
Grass Lake.—Aux.,	10 50
Greenville.—Aux., for Miss Spencer,	37 50
Inlay City.—Aux., for Miss Pinkerton,	9 00
Jackson.—East Side Cong. Ch., Aux.,	6 50
Kalamo.—Aux.,	6 75
Kalamazoo.—1st Ch., Aux., for Ceylon Mission, \$23.05; Ply- mouth Ch., Aux., \$23.00,	46 05
London.—Aux.,	1 50
Morenci.—Aux., \$7.00; Busy Workers, \$2,	9 00
Nankin and Livonia.—Aux.,	2 00
New Baltimore.—Aux., \$13.25; Mission Circle, \$3,	16 25
New Haven.—Aux.,	2 00
North Adams,	9 57
Oakwood.—Aux., for Miss Pinkerton,	5 80
Olivet.—Aux.,	26 77
Orion.—Aux., for Miss Pinker- ton,	4 00
Oxford.—Aux., for Miss Pink- erton,	6 00
Port Sanilac.—Aux., for Miss Pinkerton, \$10.85; Lake Shore Miss. Band, 70 cents,	11 55
Pottersville.—Aux., for Miss Spencer,	10 50
Richland.—Mrs. Cynthia Nevins,	50
Richmond.—Aux.,	10 00
Royal Oak.—Sunday School,	2 06
St. Clair.—Aux., for Miss Pink- erton,	7 72
Utica.—Aux., for Erzroom School, \$10.75; for Miss Pink- erton, \$7.34; and with prev. cont. to const. Mrs. Maria Lee L.M.; Busy Gleaners, for Miss Pinkerton, \$4.91,	23 00
Wayne.—Aux., for Miss Pink- erton,	8 00
Total,	\$501 63

ILLINOIS.

<i>Alton.</i> —Aux., for Bible-reader near Harpoor, of wh. 75 cts. is from Cheerful Givers,	\$16 55
<i>Amboy.</i> —Aux. and Sun. Sch'l,	16 93
<i>Aurora.</i> —1st Ch., Aux., \$7.80; New Eng. Ch., Aux., \$10,	17 80
<i>Bloomington.</i> —"A few Ladies,"	3 00
<i>Buda.</i> —Aux.,	4 00
<i>Chenoa.</i> —Aux.,	6 25
<i>Chesterfield.</i> —Aux.,	25 00
<i>Chicago.</i> —New Eng. Church, \$205.43; Union Park Church, \$127.56; Leavitt St. Ch., \$40; Plym. Ch., \$25.20; 1st Ch., \$20.95; 47th St. Ch., \$18,	437 14
<i>Crystal Lake.</i> —Aux.,	2 25
<i>Danvers.</i> —Aux.,	8 00
<i>Elgin.</i> —Aux., for Miss Dudley,	57 60
<i>Evanston.</i> —Aux.,	10 70
<i>Farminston.</i> —Aux.,	62 65
<i>Forrest.</i> —Aux.,	7 00
<i>Fremont.</i> —Aux.,	10 00
<i>Galva.</i> —Aux.,	8 25
<i>Galesburg.</i> —1st Ch. of Christ, Aux.,	14 50
<i>Geneseo.</i> —Young Ladies' Miss. R. ll, \$2.43; Aux., \$26.34,	28 77
<i>Geneva.</i> —Aux.,	7 50
<i>Granville.</i> —Aux., \$15; Girls' Mission Band, \$31,	46 00
<i>Hinsdale.</i> —Mrs. R. P. Bascom,	5 00
<i>Hoytston.</i> —"A Friend,"	5 00
<i>La Moille.</i> —Mrs. J. R. Jones,	25 00
<i>Lawn Ridge.</i> —Aux.,	10 50
<i>Lombard.</i> —"A Friend,"	1 00
<i>Moline.</i> —Aux.,	39 33
<i>Naperville.</i> —Aux., for Miss Dudley, \$37.25; Willing Workers, \$6.55,	43 80
<i>Oak Park.</i> —Aux.,	32 25
<i>Ontario.</i> —Aux., for Miss Chapin's school, and with prev. cont. to const. Miss Rebecca Wilmot L. M., \$5; Cong. S. S., for Miss Chapin's school, and to const. Miss Elvira Melton L. M., \$25.00; Girls' Mission Band, \$1,	31 00
<i>Ottawa.</i> —Aux.,	18 81
<i>Payson.</i> —Aux.,	10 00
<i>Peru.</i> —Aux.,	7 59
<i>Plainfield.</i> —Aux.,	28 00
<i>Port Byron.</i> —Sunday School Miss. Soc.,	3 00
<i>Providence.</i> —Aux.,	7 50
<i>Quincy.</i> —Aux., for Miss Evans,	13 00
<i>Ravenswood.</i> —"Shining Lights,"	35 00
<i>Rockford.</i> —2nd Church, Aux., toward salary of Miss Diamant, \$227.07; Seminary, \$25,	252 07
<i>Springfield.</i> —Aux., for Miss Evans, and to const. Mrs. Eunice Nourse, Mrs. Geo. A. Sanders and Miss A. A. Denmead L. M.,	75 00
<i>Sterling.</i> —Aux., for Miss Dudley,	13 50
<i>St. Charles.</i> —Aux.,	10 00

<i>Sycamore.</i> —Aux.,	70
<i>Toulon.</i> —Aux.,	8 22
<i>Waverly.</i> —Aux., for Miss Evans,	35 00
<i>Wheaton.</i> —Aux., for Miss Dudley,	16 19
Total,	\$1,516 35

WISCONSIN.

<i>Alderly.</i> —Aux.,	\$ 5 25
<i>Avoca.</i> —Aux.,	1 00
<i>Beloit.</i> —Aux.,	5 00
<i>Bloomington.</i> —Aux.,	6 00
<i>Bristol and Paris.</i> —Aux.,	50
<i>Brodhead.</i> —Aux.,	4 00
<i>Evansville.</i> —Aux.,	14 10
<i>Geneva Lake.</i> —Aux.,	31 00
<i>Hudson.</i> —Aux.,	11 00
<i>Koshkonong.</i> —Aux.,	10 00
<i>La Crosse.</i> —Aux.,	16 50
<i>New Lisbon.</i> —Aux., \$5; Miss. Circle, \$1.50,	6 50
<i>Platteville.</i> —Aux.,	30 50
Total,	\$141 35

IOWA.

<i>Alden.</i> —Aux.,	\$ 4 00
<i>Ames.</i> —Aux.,	8 00
<i>Anamosa.</i> —Aux., for work in Japan, \$16.66; Penny Gatherers, for Kobb Home, \$1.12,	17 78
<i>Chester.</i> —Aux.,	2 00
<i>Clinton.</i> —Aux., for Miss Day,	6 90
<i>Davenport.</i> —Aux., for Miss Day, \$14.40; Cheerful Order of Girls, \$10.00,	24 40
<i>Davenport District.</i> —Woman's Missionary Soc., for Miss Day,	6 76
<i>Denmark.</i> —Aux., wh. const. Mrs. J. E. Ingalls L. M.,	30 00
<i>Des Moines.</i> —Plym. Ch., Aux.,	50 00
<i>Durant.</i> —Aux., for Miss Day,	3 12
<i>Eldora.</i> —Woman's Cent Soc.,	1 25
<i>Fairfax.</i> —Aux., with prev. cont. to const. Mrs. D. D. Frost and Mrs. E. M. Libby L. M.,	6 30
<i>Fairfield.</i> —Aux.,	12 00
<i>Gilman.</i> —Aux.,	6 50
<i>Green Mountain.</i> —Aux.,	10 00
<i>Grinnell.</i> —Cong. Ch. Miss. Soc., \$45.82; Aux., \$54.18; Young Ladies' Miss. Soc., \$5,	105 00
<i>Iowa City.</i> —Aux., for Miss Hillis, and to const. Mrs. E. A. Brainerd and Mrs. Dr. J. Doe L. M.,	50 04
<i>Kellogg.</i> —Aux.,	5 00
<i>Lansing.</i> —Aux.,	13 00
<i>Manchester.</i> —Aux.,	20 50
<i>McGregor.</i> —Aux.,	8 83
<i>Monticello.</i> —Aux., of wh. for Japan, \$5.00, and with prev. cont. to const. Mrs. J. O. Duer L. M.,	18 89
<i>New Hampton.</i> —Aux.,	2 00
<i>Ogden.</i> —Aux.,	20 00

<i>Oskaloosa.</i> —Aux., wh. const. Mrs. Florence Willard L. M.,	30 00
<i>Polk City.</i> —Aux., \$9; Buds of Promise, \$5.70,	14 70
<i>Seneca.</i> —Aux.,	3 00
<i>Tabor.</i> —Aux., wh. with prev. cont. const. Miss Harriet E. Townshend and Mrs. Amanda H. Houghton L. M.s,	41 00
<i>Tipton.</i> —Aux.,	2 00
<i>Traer.</i> —Aux.,	16 17
<i>Witterberg.</i> —Aux.,	3 00
Total,	\$542 19

MINNESOTA BRANCH.

<i>Austin.</i> —Aux., for Miss Bar- rows,	\$20 00
<i>Clearwater.</i> —Aux.,	15 00
<i>Faribault.</i> —Aux.,	2 50
<i>Hastings.</i> —Mrs. N. C. Crandall,	5 00
<i>Hawley.</i> —Aux.,	2 30
<i>Minneapolis.</i> —Plym. Ch., Aux., \$85; 2 1 Ch., Aux., \$15,	100 00
<i>Spring Valley.</i> —Aux.,	4 50
<i>St. Paul.</i> —Aux.,	31 30
<i>Worthington.</i> —Aux.,	4 00
Total,	\$184 60

MISSOURI.

Mrs. J. H. Drew, St. Louis, Treas.	
<i>Breckenridge.</i> —Aux.,	\$12 00
<i>Kidder.</i> —Aux.,	7 00
<i>Springfield.</i> —Aux.,	12 50

RECEIPTS FROM NOV. 1, 1877, TO NOV. 15, 1877.

OHIO BRANCH.

<i>Kingsville.</i> —Rev. Mr. Cum- mings,	\$ 1 00
<i>Pisgah.</i> —Aux.,	10 00
<i>Springfield.</i> —Aux., for Miss Parmalce,	82
<i>Unionville.</i> —Mrs. Stratton,	25
Total,	\$12 07

MICHIGAN.

<i>Adrian.</i> —Mrs. Comstock,	\$ 1 00
<i>Allegan.</i> —Aux.,	10 00
<i>Canandaigua.</i> —Aux.,	3 00
<i>Clinton.</i> —Aux.,	19 00
<i>Franklin.</i> —Aux.,	4 00
<i>Prattsville.</i> —Aux.,	1 00
Total,	\$38 00

ILLINOIS.

<i>Canton.</i> —Aux.,	\$20 10
<i>Chesterfield.</i> —Aux.,	6 75
<i>Chicago.</i> —New Eng. Church,	14 03
<i>Galva.</i> —Aux.,	4 00
<i>Jacksonville.</i> —Aux.,	32 25
<i>Malden.</i> —Aux.,	1 00
<i>Maywood.</i> —Aux., \$13.90; Union Sunday School, \$5.88,	19 78
<i>Rockford.</i> —2nd Church, Aux.,	5 00
<i>Sheffield.</i> —Aux.,	9 85
Total,	\$112 76

<i>St. Louis.</i> —Pilgrim Ch., Aux.,	33 00
Total,	\$64 50

KANSAS.

<i>Leavenworth.</i> —Aux.,	\$ 8 70
<i>Manhattan.</i> —Aux.,	13 00
<i>Wabaunsee.</i> —Aux.,	3 00
Total,	\$24 70

NEBRASKA.

<i>Fairmont.</i> —Mrs. J. E. Porter,	\$ 80
<i>Fontanelle.</i> —Miss Mary Peters,	1 00
<i>Nebraska City.</i> —Aux.,	10 00
<i>Osceola,</i>	10 00
<i>Plymouth.</i> —Aux.,	6 40
Total,	\$28 20

DAKOTA.

<i>Sioux Falls.</i> —Aux.,	\$ 3 50
<i>Yankton.</i> —Aux., \$22.35; Will- ing Hearts, \$1.26,	23 61
Total,	\$27 11

MISCELLANEOUS.

<i>Mass.</i> —"Winifred,"	\$ 1 00
Envelopes and Pamphlets,	10 72
Sale of curiosities,	2 42
Total,	\$14 14
Total,	\$3,755 19.

WISCONSIN.

<i>Delavan.</i> —Aux.,	\$20 00
<i>Racine.</i> —Aux.,	63 32
Total,	\$83 32

IOWA.

<i>Anamosa.</i> —Aux., of wh. from Penny Gatherers, \$2,	\$ 6 30
<i>Davenport.</i> —"A thank-offer- ing," ¹⁵	1 00
<i>Dubuque.</i> —A thank-offering,	50
<i>Glenwood.</i> —Aux.,	12 00
<i>Keokuk.</i> —Aux.,	17 00
<i>Montour.</i> —Aux.,	8 00
Total,	\$44 80

COLORADO.

<i>Denver.</i> —Monument Soc.,	\$ 7 50
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MISCELLANEOUS.

<i>Peking, China.</i> —Rev. W. A. P. Martin, for Bridgman School, —"A Friend," ¹⁵	18 57
Collection at Annual Meeting,	40 00
Sale of Fancy Articles,	23 00
Envelopes and Pamphlets,	5 50
	4 94
Total,	\$92 01
Total,	\$390 46

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